A

Godly Treatiſe con-

taining and deciding certaine que-
ſtions, moued of late in London and
other places, touching the Mini-
ſterie, Sacraments, and
Church:

Written by Robert Some *Doctor*
of Diuinitie.

Epheſ. 4. verſe 15.
Let vs follow the trueth in loue, and in all thinges growe
vp into him, which is the head (that is) Chriſt, &c.

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To the Reader.

TWo sortes of Recusantes are in this land: the one Popish, the other Anabaptisticall. They giue out, that we haue no ministery, no Sacraments, no visible Church. These men labour of two diseases: the one is great pride, the other grosse ignorance. Their pride appeares in their behauiour, which is voide of humilitie: their ignorance in their Arguments, which hang together like a sicke mans dreame. That her Maiestie may and ought to compel these Recusants to frequent our Church assemblies, I make no question. There is an other sorte, which either deny or doubt, whether vnpreaching ministers doe deliuer a Sacrament: vpon better aduise, some of them confesse, that ignorant ministers, doe administer a Sacrament: but they adde this, that such as receiue any Sacrament at their hands, doe sinne grossely and pollute thẽselues. I will hope well of these men: for they erre, onely for want of iudgement. The holy Sacrament is one thing, the ministers ignorance is an other thing: the Lordes Sacrament brings singuler comfort to the worthie receiuer: the ministers ignorance can neither peruert the Sacrament, nor pollute the receiuer. The Donatistes caught otherwise in the former time, and the Anabaptistes in our time: but they are notably confuted by two famous men, Augustine and Caluine. What account I make of ignorant ministers, appeareth in this treatise. It pleased God to direct my heart & penne in this holy labour: therefore I assure my selfe of his gracious blessing. *London*,

Maij. 6. 1588.

R. S.

A Table of ſuch points as are conteined in this treatiſe.

1 A Godly Prince may and ought to compell his Subiects (if any refuſe) to the externall ſeruice of God.

2 Able teachers ought to be prouided (ſo much as can be) for the Churches.

3 The teachers of religion muſt haue maintenance.

4 Almightie God bleſſeth thoſe kingdomes with peace, which promote and embrace his religion.

5 The childe of God is not polluted, though he be preſent at, and partaker of the publique prayers, Sacraments, &c. at ſuch time as wicked men are preſent at, and partakers of them.

6 They which were baptized in the Popiſh Church by Popiſh Prieſts, receiued true Baptiſme touching the ſubſtance of Baptiſme.

7 They are the Sacraments of Baptiſme and the holy Supper, which are deliuered in the Church of England, by vnpreaching miniſters.

8 The godly are not polluted which receiue the Sacrament at the hands of an vnpreaching miniſter.

9 The Church of England is the viſible Church of Chriſt.

1. A GODLY PRINCE may and ought to compell his *Subiects (if any refuse) to the externall Seruice of God.*

IT is the Princes duetie to prouide able men to teach the Lordes religion in his dominions. So did Iosaphat the king of Iuda. *2. Chro. 17.* and Artaxerxes the king of Persia. *Ezra. 7.* therefore, it is the Princes duetie, to prouide that his Subiects doe heare and learne the Lords religion. Teachers and learners are relatiues.

Great outrages were committed against both the tables of the cõmandements, as appeareth in the booke of Iudges: *for, euery man did that which was good in his own eyes: Iudg. 17. & 19. cha.* The reason of these absurdities is set out liuely & often in these words: *There was no king in Israel. Iudg. 17. 18. & 19. Chap.* by which words it is manifest, that if a religious Prince had bene in place, Idolatrie and wicked behauiour had bene suppressed, and

the Israelites pressed to serue the Lorde. That Princes doe not passe their boundes in this, it is cleare by that which Augustine reporteth of and commendeth in the king of Babylon. *Contra Cresc. gram. lib. 3. cap. 51.*

The Prince is bound to sanctifie the Sabboth: so are his subiects: the Lords commandement is flat for this: *Remember the Sabboth day, to keepe it holy. Sixe dayes shalt thou labour, and doe all thy worke: But the seuenth day is the Sabboth of the Lord thy God, in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy gates, &c. Exo. 20.* If none are exempted by almightie God, none can be dispensed with by man, for all are charged to present themselues in the holy assemblies. And, least any, either prince or subiect, shoulde forget this duetie, the Lord himselfe is their remembrancer in these words: *Remember, that thou sanctifie the Sabboth &c.* that is, the sanctification of my Sabboth, is a matter very important, it concerneth my honour, but thy comfort, therefore, remember and forget it not. If any refuse, they may and ought to be compelled: for the breach of the Sabboth is a hainous sinne. *Ierem. 17. Nehem. 13.*

Faith commeth by hearing of the word, *Rom. 10.* therefore refusall to heare, hinders both the beginning & growth of faith. The Samaritanes heard Philip in Samaria: they beleeued. *Act. 8.*

Lydia

Lydia heard Paul at Philippos: ſhee beleeued. *Act.16.* Auguſtine was a Manichee, nine yeeres: he heard Ambroſe the Biſhoppe of Mediolanum, and was conuerted. *Auguſt. confeſſ.lib.4. cap.1. and lib.5.cap.13.and 14.* If any ſhall aſke me why all that heare, beleeue not: I anſwere, *Arcana Dei ſunt adoranda, non ſcrutanda:* That is, Gods ſecrets are not to be ſearched, but adored: and, that vnleſſe Gods ſpirit touch the heart, as the worde doth pearce the eare, Gods holy truth is a dead letter vnto vs.

Aſa, Ioſias, were famous kings of Iuda. Aſa commaunded Iuda to ſeeke the Lorde God of their fathers, and to doe according to the lawe and commandement, *2.Chron.14.* Ioſias compelled his ſubiects to ſerue the Lord their God, *2.Chron.34.* So did Manaſſes after his conuerſion. *2.Chron.33.* If it were lawfull for theſe kings of Iuda, to commaund and compell their ſubiectes, it is not vnlawfull for ours to doe the like. If it be not lawfull to compell recuſants, why are Aſa, Ioſias, Manaſſes, commended by the holy ghoſt for this excellent courſe?

Ezra was a learned Scribe: he was authoriſed by the king of Perſia, to teach them beyond the riuer Euphrates the lawe of God, which did not know it, and to puniſh ſuch as refuſed to learne. Artaxerxes warrant is ſet downe in this ſorte: *And thou Ezra (after the wiſdome of thy God, that is in thine hand,) ſet iudges and arbiters, which*

may iudge all the people that is beyond the riuer, euen all that know the lawe of thy God, and teach ye them that know it not: And whosoeuer wil not doe the lawe of thy God, and the kings lawe, let him haue iudgement without delaie, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment. Esra.7. verſ.*25, 26.* And leaſt any ſhould take exception againſt Artaxerxes cõmandement, Ezra cleareth it of all ſuſpition of vnlawfulneſſe, in theſe wordes: *Blessed bee the Lorde God of our fathers, which hath inclined the kings heart to beautifie the house of the Lorde that is in Ieruſalem. Ezra.7. verſe 27.*

Auguſtine the Biſhop of Hippo in Africke, was a very famous man: he was ſometimes of opinion, that heretiks were to be preſſed by argument, and not by the magiſtrate: his reaſon then was, *ne fictos Catholicos haberemus, quos apertos hereticos noueramus*, that is, leaſt wee ſhoulde haue them counterfait Catholickes, whom weknewe to be notorious heretikes. But after weightie conſideration, he changed his former opinion, and is very reſolute, that Recuſants may and ought to be compelled by the magiſtrate. *Aug. epiſt.48.204.*

Si terrerentur et non docerentur, improba quaſi dominatio videretur: Sed rurſus, Si docerentur, et non terrerentur, &c. Auguſt.epiſt.48. that is, to puniſh & not to teach, were tyrannie: againe, to teach and not to puniſh, were to harden them in their

ancient

ancient cuſtome, and to make them ſlowe to enter the path of ſaluation.

Exi in vias et ſepes, et compelle intrare, Luk. 14. Qui cõpellitur, quò non vult cogitur: ſed quùm intrauerit, iam volens paſcitur. Auguſt. epiſt. 204. that is, Goe out into the high wayes, and hedges, and compell them to come in: he that is compelled, is compelled to enter againſt his will: but when he is entred, he is fedde willingly.

Ad cænam tanti patriſſamilias, ſi ſponte non vultis, intrare cõpellimus. Aug. contra. 2. Gaudentij epiſt. lib. 2. cap. 28. that is, to the ſupper of ſo great an houſholder, if you wil not of your owne accord, we compell you to enter.

Quod autem vobis videtur, inuitos ad veritatem non eſſe cogendos, &c: Aug. contra 2. Gaudentij epiſt. lib. 2. cap. 17. That is, where as ye think, that men are not to bee compelled to the trueth againſt their willes, ye erre, not knowing the ſcriptures, nor the power of God, which maketh thoſe willing, though they be compelled againſt their willes.

Qui phreneticum ligat, & lethargicum excitat, ambobus moleſtus, ambos amat. Aug. epiſt. 48. That is, he that bindeth a frãtike man, & awaketh him that hath the lethargie, loueth both, though he be grieuous to both.

2. ABLE TEACHERS

ought to bee prouided (ſo much as can bee) for the Churches.

GOds people are the Lords ſheepe, ſpouſe, citie: therefore they muſt be fedde, garniſhed, watched ouer, with the Lordes foode, furniture, weapons. This cannot be done without able teachers.

The worke of the miniſtery is a famous worke. *Eph. 4.* It paſſeth Moſes Tabernacle, and Salomons Temple: therefore it is to be committed to skilfull and faithful men: by it Dagon, Diana are caſt downe, and the Lordes Arke and religion are ſet vp: by it ignorance, darkeneſſe, are remoued, and knowledge and light are planted: by it, many wandring ſheepe are brought to the Lordes folde, and many ſheaues of corne into the Lordes barne. This appeared notably in Samaria, Epheſus, Corinth, &c.

The Ambaſſadors of earthlie Princes, either are or ſhould be men of choiſe: otherwiſe, they diſhonour their Princes, and become ridiculous: therfore, the miniſters which are the Ambaſſadors of the higheſt prince, *Mal. 2. 2. Cor. 5.* muſt haue ſome mettall in them. If they haue not, howe either can, or ſhall they deliuer the Lordes commiſſion?

A lear-

A learned teacher is a ſingular bleſſing: for hee feedeth Gods people with knowledge and vnderſtanding. *Iere.3.* Such were Ezra amongſt the Iſraelites, Epaphroditus at Philippos, Epaphras at Coloſſos, Appollos at Corinth: ſuch are many (thanks be to God) in this land: therefore an ignorant miniſter is a grieuous plague, for he cannot ſtrengthen the weake, heale the ſicke, binde together the broken. *Ezech.34.*

The Popiſh and Anabaptiſticall ſorte haue done great hurt in this land. This is as cleare as the ſunne: the way to heale this ſore, is to prouide ſuch, as by ſoueraigne plaiſters and medicine out of the Lords Eden, may remoue this daungerous infection, and plant in the peoples heartes the Lords holy religion.

Where teaching is not, the people are in a wofull caſe. Solomon ſayeth, *Where prophecie* (that is, the expounding of Gods word) *is not, the people periſh. Prouerb.29.* Almightie God ſaith, *My people periſh for want of knowledge. Hoſ.4.* Our ſauiour Chriſt ſaith, *This is life eternall, that they might knowe thee, the onely true God, and Ieſus Chriſt, whom thou haſt ſent. Ioh.17.*

Where ſounde teachers are placed, theſe commoditities are apparant. Firſt, Almightie God is notablie ſerued. Secondly, the prince is dutifullie obeyed. Thirdly, the enemie to religion is either wonne or deſcried. Where the people are not taught, theſe abſurdities doe fol-

lowe: Firſt, they cannot ſerue God, for they doe not knowe God. *Eſay. 19. Prius eſt Deum ſcire, conſequens colere*. Secondlie, the prince is not ſo dutifullie obeyed: the rebellion in the North, is a proofe of that. Laſtly, the enemie to religion cannot be wonne: for faith commeth by hearing. *Rom. 10.* nor ſo eaſily deſcried: for the holy worde is a ſearcher. *Hebr. 4.*

All which loue the religion, haue and doe deſire a greater nomber of able teachers, that our church may haue more beautie, our prince more honour, our people more heauenly comfort. None miſlike this, but ſuch as make Gods Church either a marke to ſhoote at, or a carkaſſe to feede vpon. The one ſorte are profeſſed enemies: the other, graceles hypocrits. For they preferre myre before pearls, earth before heauen, and their filthie ſwine before Ieſus Chriſt, as the Gergeſens did. *Matth. 8.*

3. THE TEACHERS OF *Religion, muſt haue maintenance.*

TO ſhew kindenes to the Lordes houſe, is an excellent worke: ſo did Nehemias a courtier. To prouide maintenãce for the teachers, is to ſhew kindnes to the Lordes houſe, *Nehem. 13. verſe 14.* What then is their kindeneſſe, which ſell Church liuings as Iudas did

did Christ? The abominable sale & marchãdise of Church liuings, is cried out against in Court, Citie, & Vniuersities. *Propter abundantiam* as one said of late, *non potest, & propter impudentiam non vult celari:* that is, the polling & sale of Church liuings is so cõmon that it cannot, and so shameless that it will not be hidde.

To forsake the house of God, is a heinous sinne: not to prouide for the teachers, is to forsake the house of God, *Nehem. 10. and 13. Chap.* Howe great then is their sinne which robbe the Church and Churchmen? It is a grosse sinne to spoyle either the souldier or the merchant aduenturer, which in their places are a singular defence to their countrey by sea & land: therefore it is a more heinous sinne to robbe Churchmen, which (as Elias) are the Chariots & horsemen of the common wealth. *The weapons of our warrefare (saith the Apostle) are not carnall, but mighty through God, to cast downe holdes, casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ, and hauing ready the vengeance against all disobedience. &c. 2. Cor. 10.*

The repairing of Churches is to be performed carefully: So was it in king Ioas time, therefore much more prouisiõ for the teachers: the Priests maintenãce in Ioas time, neither was nor might be abridged for repairing of the Churches: the reason of it is conteined in these wordes, *The money of the trespasse offering, & the money of the Sinne*

offring

offring was not brought into the Lords houſe: for it was the Prieſts. 2. Kings. 12,

Skilfull teachers doe plough the Lords field, and are the Lords, both mouth and hands to deliuer his bleſſings & treaſure vnto vs: therefore they ought to haue defence and maintenance, and not to wander as Michas Prieſt did. *Iudg. 17.* Students cannot liue of the ayre as the Chameleon doth. Church pollers ſhut vp the kingdome of heauen before men: for they themſelues goe not in, neither ſuffer they them that woulde enter to come in: therefore the woe denounced by Chriſt againſt the Scribes and Phariſes, ſeazeth vpon them. *Matth, 23.*

Ezechias the King of Iuda commanded that the Prieſtes and Leuites ſhoulde haue maintenance, and that their wiues, children & families ſhoulde bee prouided for. *2. Chron. 31. verſ. 4, 18. Thus did Hezekiah throughout all Iudah, and dia well and vprightly, and truely before the Lord his God. And in all the workes that he began for the ſeruice of the houſe of God, both in the Lawe and in the Commandements, to ſeeke his God, he did it with all his heart, and proſpered. 2. Chron. 31. verſ. 20, 21.*

Diuers famous Princes haue had ſome Churchmen to be of their honorable Councel: Iehoiada was in King Ioas Court, *2. Chron. 24.* Zadok and Abiathar, in Dauid and Solomons Court, *2. Sam. 20. 1. King. 4.* Daniel in Darius Court, *Dan. 6.*

It is

It is Queene Elizabeths pleaſure, that the worthieſt men ſhoulde be aduanced for the gouernement & ſeruice of the Church. That very meane choiſe hath bene made of diuers Church men, the land ſees, ſeeles, and cryes out of.

Queſtion.

Whether ſuch things as were giuen for the maintenance of idolatry, may, and ought to be conuerted to the ſeruice of God?

Anſwere.

They may, and ought. My reaſons are:

If men ſhould conuert them to their priuate vſe, it might be iuſtly thought, that in aboliſhing ſuperſtition, priuate gaine is the marke which is ſhot at, and not the aduancing of Gods religion. *Auguſt. epiſt. 154.*

When ſuch things are conuerted, not to priuate, but cõmon vſes, or to the honour of God, that falleth out in them, which in men themſelues, when of Church robbers & wicked men, they are conuerted to true religion. *Auguſt. epiſt. 154.*

Eleazar the Prieſt tooke the braſen cenſers, which they that were burnt had offered, and made broad plates of them for a couering of the Altar. *Numb. 16.*

The gold, ſiluer, the veſſels of braſſe and Iron in Iericho, were brought into the Lordes treaſury. *Ioſ. 6.*

Gedeon did offer vnto the Lorde, a bullocke which had bin fed for Baals ſeruice, and did vſe the wood of the groue adioyning. *Iudg.6.*

If ſuch thinges as were giuen to the maintenance of Poperie, may not be conuerted to the ſeruice of God, then pull downe Churches and Vniuerſities, take away their landes &c. And let Atheiſme be in ſteade of Gods religion, and Macciauell in the place of the new Teſtament.

4. ALMIGHTIE GOD *bleſſeth thoſe kingdomes with peace, which promote and embrace his religion.*

THe holy ghoſt ſetteth out in liuely colours, the cõſequents of teaching and embracing the Lordes religion. *They ſhall breake their ſwordes into mattockes, and their ſpeares into ſiethes: they ſhall ſit euery man vnder his vine, and figge tree without feare of the enemie.* *Mich.4.* The prophet Eſay ſingeth the ſame ſong: *The Wolfe ſhall dwell with the Lambe: The Leoparde ſhall lie with the kidde, the Cowe and the Beare ſhall feede together, Eſay.11.* That is, wicked men which in cruell affections reſemble the Wolfe, the Leoparde, the Beare, ſhall caſt off the chaine of pride, and the garment of crueltie, and ſhall goe hand in hand with the godlie, who for their innocencie are compared to

the

the Lambe, the Cowe, the Kidde. The reaſon is: *For the earth ſhall be filled with the knowledge of the Lorde. Eſay. 11.*

The Egyptians and Aſſyrians were deadly enemies: they denied traffique one to an other, and all paſſages were ſhut vp betweene Egypt and Aſſyria. Eſay deſcribing a great alteration of mindes in them of Egypt and Aſſyria, ſayth, that *There ſhall be a path from Egypt to Aſſur: and Aſſur ſhall come into Egypt, and Egypt into Aſſur.* The reaſon of their agreement, is ſet downe in theſe wordes: *The Egyptians ſhall worſhip (the Lord) with Aſſur. Eſay 19.*

Where idolatrie is aduanced, no peace can be looked for. *They choſe newe gods*, ſaith Deborah, *Then was warre in the gates. Iudg. 5. The Iſraelites for a long time were without the true God, without Prieſt to teach: In that time*, ſaith the Prophet Azariah, *there was no peace: for nation was deſtroyed of nation, and citie of citie. 2. Chron. 15.* The Reubenites, Gadites, and halfe tribe of Manaſſeh, *tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the lande, whome God had deſtroyed before them: The God of Iſrael ſtirred vp the ſpirit of the kings of Aſſyria, who caryed them away captiue, &c. 1. Chron. 5.* Iehoram the king of Iuda, did forſake the Lorde God of his fathers: the conſequents were: *Edom, Libnah, rebelled: the Lorde ſtirred vp againſt Iehoram, the ſpirit of the Philiſtines and Arabians.*

2.Chron.21. King Ahaz was a notable idolater: *He ſacrificed to the gods of Damaſcus: the Edomites, and Philiſtines inuaded the cities of Iuda, and preuailed:* Yea, the king of Aſſiria, whoſe helpe Ahaz deſired, and accounted greatly of, *did trouble and not ſtrengthen him. 2 Chron. 28.* Iehoiakim the king of Iuda, did euil in the ſight of the Lord his God: *The king of Babel came vp againſt him, and bound him with chaines to carie him to Babel. 2.Chron.36.*

They which diſſent in religion, cannot bee knit faſt together. The Samaritanes and Iewes differed in religion: they contended about the Temple. *Ioh.4.* The ſtirre betweene them was verie great. Some in the Apoſtles times after Chriſtes aſcenſion, vrged circumciſion as neceſſarie vnto ſaluation: other condemned it as an abſurde and groſſe error. The ſtirre was great in the Churches of Antiochia and Galatia. Arius erred blaſphemouſly about the godhead of Chriſt: Alexander the biſhop of Alexandria, both miſlyked and condemned his filthie hereſie. *Socrat.lib.1.cap.6.* There was hotte ſtirre in the Church of Alexandria. The Lords arke, and the Philiſtines Dagon: the Epheſians Diana, and Pauls preaching: Poperie, and the Goſpell cannot ſtand together.

Aſa was a religious Prince: he ſuppreſſed idolatrie and planted Gods religion. *The kingdome was quiet before him, and he vanquiſhed the Ethiopians.*

pians.2.Chron.14.& 15.Chap.

Ioſaphat was a zealous promoter of the Lords religion. Almightie God crowned him with this bleſſing: *The feare of the Lorde fell vpon all the kingdomes of the lande that were round about Iudah, and they fought not againſt Ioſaphat: the Philiſtines brought to Ioſaphat giftes and tribute ſiluer: the Arabians brought him flockes both of rammes and goates. 2.Chron.17.*

Vzziah the King of Iuda, *proſpered ſo long as he ſought the Lord. Almightie God helped him againſt the Philiſtines and Arabians: the Ammonites gaue him tribute, and his name was famous euen vnto Egypt.2.Chron.26.*

Ezechias was a carefull aduancer of Gods religion. *The land had great quietneſſe, and was notably deliuered from the Aſſirians. 2.Chron.32.*

Queene Elizabeth hath planted the Lordes religion. Popes, Gregory, Pius, Sixtus, haue curſed her Maieſtie: the Popiſh enemies haue bene and are maliciouſly bent againſt her, and this land, as Sennacherib and Rabſakeh againſt Ezechias and Ieruſalem: but God hath bleſſed, and miraculouſly preſerued her Highneſſe and Dominions, as he did Ezechias and Ieruſalem: the greateſt enemies of the Engliſh nation, are the ſinnes of the Engliſh nation: but if we deſire and obtaine pardon for our ſinnes at Gods hands, and ſhal ſerue our God, & ſanctifie his Sabboth more carefully then we haue done, the Lord will

goe foorth with our armies, our captaines and ſouldiers ſhall amaze and vanquiſh our Popiſh enemies, as *Gedeon* did the *Madianites*, *Iephthe* the *Ammonites*, and *Dauid* the *Philiſtines*: and our gracious God will couer both Prince and people with the ſhield of his Iuſtice, and defend vs with the ſworde of his Iudgement.

Obiection.

When the Goſpell is preached, ſtirres doe grow: that appeared in Ieruſalem. *Act.7.* in Iconium. *Act.14.* in Rome. *Act.28.*

Anſwere.

I grant that ſtirres appeare ſometimes, when Gods trueth is deliuered: the fault is not in the ſeede, but in the grounde. It was not Elias that troubled Iſrael, but Achab and his fathers houſe, which forſooke the Lords commandements, and followed Baal. *1.King.18.* The holy preaching reſembles medicine, daylight, and the heate of the ſunne. It is not the medicine, but euill humors which diſtemper the body: varietie of colours are not made, but diſcerned by the day light. The heate of the ſunne is not the cauſe, but the deſcrier of the ſtinke of a carrion,

5. THE

5. THE CHILDE OF GOD is not polluted, though hee bee present at, and partaker of the publique prayers, Sacraments, &c. at such time, as wicked men are present at, and partakers of them.

IN the Prophets time, there were many & grosse corruptions at Ierusalem. The magistrates, Priests and people were greatly disordered: The Lords religion was partly contemned, and partly defiled. Did the holy Prophets seuer them selues from them of Ierusalem in Salomons temple? Did they builde newe, either Churches to assemble in, or Altars to sacrifice vpon? It is certaine, they did not, and yet they were not polluted.

Our Sauiour Christ was presented to the Lord in Ierusalem. An oblation was giuen. *Luk. 2.22.* He was afterwards partaker of the Sacrifices in Salomons temple, with the Scribes, Pharises, and vngratious people of Ierusalem. My reasons are: First, Christ was subiect to the law. *Gal.4.4.* One branch of the Lawe was, to be partaker of the Sacrifices in Salomons temple. Secondly, Christ in the dialogue with the

woman of Samaria, ſpeaking of himſelfe, and the Iewes, vſeth theſe wordes: *We worſhip that which we knowe. Ioh.4.22.* Vnder the worde (*worſhip*) are contained the ſacrifices. *Calu. contra Anabapt.*

The Churches of Corinth and Galatia, had many and groſſe ſores in them. Saint Paul, I confeſſe, deales very roundly with them: yet he doth not, either licenſe, or call vpon Gods ſeruants in Corinth and Galatia, to ſeuer themſelues from the aſſemblies. If to be preſent in the aſſemblie had brought pollution, the Apoſtle woulde not haue failed in this Chriſtian dutie.

Let a man examine himſelfe. *1. Cor, 11.28.* The Apoſtle doeth not ſay, Let euery man examine the reſt of the communicants: which no doubt he would haue giuen in charge, if the lewdnes of others did pollute Gods ſeruants.

He that eateth and drinketh vnworthily, eateth and drinketh iudgement to himſelfe. *1.Cor. 11. 29.* Saint Paul ſaith, (*to himſelfe*) not to others.

The Apoſtles receiued the Lords ſupper with Iudas. *Aug. contra Lit. Petil. lib.2. cap. 11. & 23. & lib. 3. cap. 106.* But they were not partakers of Iudas theft. *Aug. contra Creſc. Gram. lib.4. cap. 26.* or Iudas treaſon. *Acceditur ad vitium corruptionis, vitio conſenſionis. Aug. contra Don. poſt Coll. lib.* That is, to conſent to vice, is to be corrupted with

with vice. That Iudas was a theefe, Saint Iohn reporteth. *Ioh. 12. verſ. 6.* That the Apoſtles did knowe before the partaking of the holy ſupper, that Iudas ſhould betray Chriſt, appeareth manifeſtly in the Euangeliſt Matthew. *Matt. 26. verſ. 21, 23, 25.*

The moſt famous men, before, and in our time, are of my ſide. *Auguſtine* in his writings againſt *Petilian*, *Parmeniã*, *Creſconius*, the Donatiſts: and *Caluin* in his treatiſe againſt the Anabaptiſtes, are very peremptory in this Argument. None can, or wil miſlike it, vnleſſe they be alreadie, or meane to be Donatiſtes, or Anabaptiſtes.

Obiection.

The Apoſtle commaundes vs to withdrawe our ſelues from euery brother that walketh inordinately. *2. Theſſ. 3. 6.*

Anſwere.

We muſt withdrawe our ſelues, *Quoad priuatam conſuetudinem, non quoad publicam communionem:* that is, touching priuate conuerſation, not touching publike partaking of the worde and Sacraments. *Caluin* is of this Iudgement, in his treatiſe againſt the Anabaptiſtes.

If any ſhall gather of this I haue ſet downe, that I am content to admit notorious ſinners to the holy table, he doth me great wrong, and is

refuted in my treatiſe of the Sacraments, where I vſe theſe wordes: It is a great ſinne for a knowen wicked man, either to miniſter the Lordes ſupper, or to preſent himſelfe to the holy communiõ: and ſuch lewdnes muſt be ſeuerelie puniſhed, by them in whoſe handes it is to redreſſe it. But if this groſſe ſinne be practiſed, and no medicine vſed to cure it, the godly muſt content them ſelues with griefe for theſe enormities, and remember that the Sacrament ſealeth vp Gods ſweete promiſes to them, which the wicked ſorte at no hand are partakers of.

6. THEY VVHICH WERE *baptized iu the Popiſh Church by Popiſh Prieſtes, receiued true Baptiſme, touching the ſubſtance of Baptiſme.*

THE Popiſh prieſtes doe retaine the eſſentiall forme of Chriſtes baptiſme, that is, they doe baptiſe in the name, not of Pope or idoles, but of the holy Trinitie: therefore it is not mans, but Gods baptiſme, which is deliuered by them. If it be Gods baptiſme, I am ſure it is true baptiſme. Maiſter *Caluin* calleth them *Catabaptiſtes*, which deny that we are rightly baptized in the Popiſh Church. *Inſtitut. lib. 4. cap. 15. Sect. 16.*

Obiection.

Obiection.

The Popiſh prieſtes haue no lawfull calling: therefore, it is not true baptiſme which is deliuered by them.

Anſwere.

The Argument followes not. I confeſſe that the Popiſh prieſtes haue no lawful calling: yet, they haue a calling, though a faultie one. They which are not lawfully called vnto the miniſterie, & yet ſit in the chaire of the miniſtery, are to be accounted in an other place then they which haue no calling. *Caiphas* was not in deede the lawfull high prieſt: for he entred by mony, and the prieſthood in his time was rent in peeces: yet, becauſe he ſate in the high prieſtes chaire, he was accounted the high prieſt. A faultie vocation may hurt him that vſurpes an office, but it doth not defile thoſe thinges which are done by that partie.

This is maiſter Bezaes Iudgement in his 142. queſtion.

If any ſhall gather of this, that I allowe the Popiſh prieſthood, he deſerues rather a Cenſor, then Confuter: for I confeſſe that *Sacerdotiū papiſticum eſt ſacrilegium*: that is, that the Popiſh prieſthood is *Sacriledge*.

7. THEY ARE THE SACRAMENTS *of Baptiſme and the holy Supper, which are deliuered in the Church of England, by vnpreaching miniſters.*

IF ſuch as were baptized in the Popiſh Church, receiued true baptiſme, I truſt they are rightly baptized in the Church of England, which are baptized by vnpreaching miniſters.

If ſuch as were baptized by popiſh prieſtes in the popiſh Church, and by vnpreaching miniſters in the Church of England, receiued no ſacrament, many groſſe abſurdities would followe. Firſt, very many are vnbaptized: and if they be vnbaptized, they ſinne grieuouſly, in not preſenting themſelues to the holy Sacrament. Secondly, a great number haue ſinned groſſely in partaking the holy ſupper. My reaſon is: None vncircumciſed might eate the Paſſeouer. *Exod. 12. verſ. 48.* therefore none vnbaptized may receiue the holy ſupper. Thirdly, many excellent men haue vſurped the preachers office. My reaſon is: It is vnlawfull for any man to be a publique teacher in the viſible Church, which is not by baptiſme graft into, and ſo become a member of the viſible Church.

Our

Our Sauiour Chriſt was baptized of Iohn in Iordane, before hee preached. *Matth. 3. and 4. Chap.* The Apoſtle Paul was baptized of Ananias in Damaſcus, before hee preached. *Act. 9.*

The vnpreaching Miniſters doe adde the worde vnto the Element in the adminiſtration of Baptiſme: therefore it is the Sacrament of Baptiſme which is deliuered by them. *Accedit verbum ad elementum, & fit Sacramentum. Aug. Tract. 80. in Iohan.* that is, The worde is added to the Element, and it becoms a Sacrament. By (*worde*) in Baptiſme, is vnderſtanded the worde of Inſtitution, which is, to Baptize in the name of the father, the ſonne, and the holy Ghoſt, &c. Of this iudgement are *Beza confeſſ. Cap. 4. Art. 47.* and *Muſculus de ſig. Sacram. Art. 4.*

Obiection.

Chriſt ſayde to his Apoſtles, *Goe and teach all nations baptizing &c. Matth. 28. verſ. 19.* therefore, if the word preached, be not added to the Element, it is no Sacrament of Baptiſme.

Anſwere.

The argument is very weake. I confeſſe, that Chriſt commanded his Apoſtles, firſt to teach ſuch as were of yeeres and alients from his

 religion,

religion, and then to baptize them. If the Gentiles had not bene firſt taught, they woulde not haue offered them ſelues, nor the Apoſtles haue admitted them to the holy Sacrament of baptiſme. If any will conclude of this place in Saint Matthewe, that none whatſoeuer may be admitted to baptiſme before they be taught, they ſhut our infants from the holy Sacrament, and therefore are Catabaptiſts.

The vnpreaching miniſters doe adde (*verbum edificans*) that is, an edifying worde, to the Elements in the adminiſtration of the holy ſupper, therefore &c.

That there is *verbum edificans*, I proue it thus.

The ſumme of Chriſtes Sermon in the Inſtitution and adminiſtration of the holy ſupper by him ſelfe, is the word of Inſtitution in the adminiſtration of the holy ſupper in the Church of Englande: therefore, vnleſſe we will denie the ſumme of Chriſtes Sermon, to be an edifying word, (which no learned man will deny) we muſt confeſſe, that we haue *verbum edificans* in the adminiſtration of the holy ſupper with vs.

If any will conclude of this, that I miſlike preaching before the adminiſtration of the Sacrament, he doth me great wrong.

Obiection.

Vnpreaching miniſters are not apt to teach: therefore

therefore they are no Sacraments which are deliuered by them.

Answere.

The argument followes not. My reason is, Many Iewish Priestes were both ignorant and dissolute in Esay and Christs time. *Esay 28. vers. 7. Matth. 9. vers. 36.* But the Sacrifices offered, and the Sacraments reached by them, were both Sacrifices and Sacraments: otherwise, the Prophets which were at Ierusalem, when the Iewish Church was full of corruption, woulde not haue bene present at, and partakers of the Sacrifices in Salomons Temple. *Calu. Institut. lib. 4. cap. 1. sect. 18, 19.*

Obiection.

Ignorant ministers are not apt to teach: therefore no ministers, and consequently, they are no Sacraments which are deliuered by them.

Answere.

The argumẽt followes not, I grant that it is of the substãce of a lawful & good minister of God to be apt to teach: but it is not of the essence of a Minister simply: for which it is sufficient to haue the Churches calling. This appeareth

clearely in the Magiſtrate. The holy Ghoſt requireth that none ſhoulde be choſen a Magiſtrate, vnleſſe he were a man of courage, fearing God, dealing truely, and hating couetouſneſſe. *Exod. 18. verſ. 21.* When ſuch are aduanced as defile their handes, either with filthie bribes, as *Felix did*, or with barbarous crueltie, as *Abimelech* and *Herode* did, ſhall we ſay that they are no Magiſtrates? I confeſſe, they are not ſingled out by the electors according to Almightie Gods direction in his holy Bible: but they are Magiſtrates notwithſtanding, and we are cõmanded by the Lord to perfourme all duetie vnto them, *Saluo officio*, that is, our duetie being reſerued to the higheſt Magiſtrate, which is God himſelfe.

If any ſhall gather of this I haue ſet downe, that I vndertake the defence of Ignorant miniſters: my anſwere is, that my writings and ſermons, are not Aiax ſhielde to couer them, but the Lordes ſworde to cutte them. I confeſſe freely, that I am very farre from opening either the Church dore to ignorant Miniſters, or the Pulpit dore to vnſkilfull preachers: which vnſkilfull preachers giue Gods religion a greater blowe then the ignorant Miniſters: for in ſteade of deuiding the worde of trueth aright, they ſpeake at all aduentures, yet very boldely: and as vnſkilfull Apothecaries, deliuer *quid pro quo*, chaffe for wheate, and ſtrange fancies for Gods

holy

holy trueth. By ſuch abſurde fellowes, many Churches and excellent men in this lande haue beene greatly diſquieted, and the good courſe of Religion hath beene greatly hindered. The cauſe of this ſore, is intollerable pride, and groſſe ignorance in theſe bad companions, and want of care in the Magiſtrates.

If any ſhall aske me what the true cauſes are, why ſo many vnfitte men are the Churches Miniſters: I anſwere, either great want of iudgement, or great corruption in ſuch, which doe ordeine and preferre them. The ſinne of theſe men is very great: for they diſhonour Almightie God, and doe groſly abuſe the people of the land. This diſeaſe will be healed, when the Churches maintenance is not diſpoſed of by them which haue the golden dropſie, but is freely giuen to worthie and painefull Students, which will neither fiſh with the ſiluer hooke, nor open the Church doore with a ſiluer key.

8. THE GODLY ARE *not polluted which receiue the Sacrament at the handes of an vnpreaching Minister.*

THE Sacraments are Gods ordinance: the Ministers ignorance cannot peruert the nature of Gods ordinance.

A Sacrament can neuer be without promise of saluation: therefore, the worthy partaker of the Sacrament receiues a blessing: if a blessing, then no pollution. That he receiues a blessing, the Apostle teacheth vs: *We are buried with Christ (saith S. Paul) by baptisme into his death, &c. Rom. 6. verse 4. The cuppe of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ? 1. Cor. 11. verse 16.*

The parents of Christ went to Ierusalem euery yeere at the feast of the Passeouer, *Luk. 2. verse 41.* their going to Ierusalem, was to testifie their religion, and to be partakers of the sacrifices. There were at that time in Solomons Temple manifold corruptions, the high Priesthood was solde for money, many of the Iewish Priestes were ignorant, yet Ioseph and the virgine Mary were not polluted. *Calu. Luc. 2. verse 41.*

The godly which receiue the holy Supper of an vnpreaching Minister, are not partakers of the

the Miniſters vnworthineſſe, but of the holy Sacrament, which is a pillar of our faith: therefore, the vnworthineſſe of the Miniſter doth not defile the Communicant. *Alterius, ſiue Paſtoris, ſiue priuati indignitate, non laditur pia conſcientia, &c. Calu. Inſtitut. lib. 4. cap. 1. verſe 19.* that is, A godly conſcience is not hurt by the vnworthineſſe of an other, either Paſtor, or priuate man: neither are the myſteries leſſe pure and healthfull to a holy man, becauſe they are then handled of ſuch as be impure. *Ille qui accipit, ſi homo bonus ab homine malo, ſi fidelis a perfido, ſi pius ab impio: pernicioſum erit danti, non accipienti. Illud quippe ſanctum malè vtentem iudicat, bene accipientem ſanctificat. Aug. contra Creſc. gram. lib. 2. cap. 28.* that is, He which receiueth, if a good of an euill man, if a faithfull of a faithles man, if a godly of a wicked man, it will be hurtfull to the giuer, not to the receiuer: for that holy thing (he meaneth the Sacrament) doth iudge him which vſeth it ill, but doeth ſanctifie him which receiueth it well.

Circumciſion was one of the Lords Sacraments in the Iewiſh Church. The Iewes which were circumciſed of impure prieſtes, and apoſtates, receiued no hurt: therefore no pollution. *Calu. Inſtitut. lib. 4. cap. 15. Sect. 16.* The Sacraments neither are, nor can be the worſe for the ignorance or vnworthineſſe: or better for the learning or worthineſſe of any man whatſoeuer. Whoſoeuer thinketh otherwiſe, is a Donatiſt.

Touching this point of the Sacrament, I reſt wholy in Auguſtines iudgement: his wordes are theſe. *Ego dico, meliùs per bonũ miniſtrũ quàm per malum diſpenſari ſacramenta diuina: verùm hoc propter ipſum miniſtrum melius eſt, vt eis rebus quas miniſtrat, vita & moribus congruat, non propter illum, qui etiam ſi incurrerit in miniſtrum malum diſpenſantem veritatem, ſecuritatem accipit à domino ſuo monente ac dicente: Quæ dicunt facite, quæ autem faciunt, nolite facere: dicunt enim, & non faciunt. Addo etiam ad hoc eſſe melius, vt ille cui miniſtratur, miniſtri boni probitatem ac ſanctitatem diligendo faciliùs imitetur: Sed non ideo veriora & ſanctiora ſunt quæ miniſtrantur, quia per meliorem miniſtrantur. Illa namque per ſeipſa vera & ſancta ſunt, propter Deum verum & ſanctum cuius ſunt, & ideo fieri poteſt vt accedens ad ſocietatem populi Dei, alium inueniat à quo facilè baptizetur, alium eligat quem ſalubriter imitetur. Certus eſt enim ſanctum eſſe Sacramentum Chriſti, etiam ſi per minùs ſanctum, vel non ſanctum hominem miniſtratum eſt, ſe autem eiuſdem ipſius ſacramenti ſanctitate puniri, ſi indignè acceperit, ſi malè vſus fuerit, ſi ei non conuenienter & congruè vixerit. Auguſt. contra Creſc. Gram. lib. 4. cap. 20.* The ſumme of Auguſtines wordes is, that the Sacrament is adminiſtred better by a good, then by a bad Miniſter: yet that the Sacraments of themſelues are true and holy, &c. by what miniſter ſo euer they be deliuered, &c. If any ſhall aske me whether it be lawfull to omit the partaking of the holy

Sacrament

Sacrament in ſuch Churches ouer which ignorant miniſters are ſet, and to preſent our ſelues and our infants to the holy Sacrament in other Churches: my anſwere is, that I referre them to the Magiſtrate and Gouernours of our Churches,&c.

Obiection.

By whome a thing ought not to bee deliuered, by another it ought not to be receiued: but ignorant miniſters ought not to deliuer the Sacraments, therefore,&c.

Anſwere.

The Maior is falſe. My reaſon is: An euill man ought not to deliuer the word of God, but we ought to receiue it. An euill man ought not to giue almes, but a poore man may receiue it. An abſurde miniſter ought not to deliuer the Sacrament, but they are not polluted which receiue it.

Obiection.

They, of whoſe miniſterie there is a Nullitie before God, although they haue an outwarde calling, ought not to bee accompted miniſters: therfore not to be communicated with. *I. Penry. pag. 43,44.*

Anſwere.

I denie your Antecedent. My reaſons are: Firſt, there was a Nullitie before God of Caiphas

phas Priesthoode: for he entred by money, and the Priesthoode was deuided betweene him and Annas, against the Lordes order. *Calu. Luc. 3.* yet Caiphas is called the high Priest, by the Euangelists. *Matth. 26. Iohn 18.* Secondly, there was a Nullitie before God, of the ministerie of some in Philippos, which preached Christ of contention, and to adde more affliction to Pauls bandes. *Philip, Chap. 1. vers. 15, 16.* But these are accompted ministers by the Apostle. *vers. 15, 18.* If any shall denie that there was a Nullitie before God of their ministerie, I prooue it thus: They had not an inward calling. *M. Penry* saith, that an inwarde calling is conteined in the sufficiencie of giftes, and willingnesse to practise them. *pag. 45.* If *M. Penry* meane the practise of gifts to Gods glorie, I say, Amen, vnto it. I confesse that they of Philippos had giftes in some measure, but they had not willingnesse to practise those giftes to Gods glorie: which willingnesse &c. is one of the necessarie branches of an inwarde calling. That they of Philippos had not this willingnesse, &c. it is manifest: for they fought themselues, & practised their gifts wholy to increase the Apostles affliction. Lastly, if your Antecedent bee true, what say you to this proposition? They, of whose Magistracie there is a Nullitie before God, though they haue an outwarde calling, ought not to bee accompted Magistrates. Do you not thinke this proposition

to

to be very dangerous? I could presse and follow this very farre, but I abstaine of purpose.

Obiection.

The Sacrament may not bee receiued at his handes which wanteth outward calling: Therefore not at his handes, who is destitute of the inward graces. *I. Penry. pag. 46.*

Answere.

Your Antecedent is true, and maketh against the Anabaptists. I denie your Argument. My reason is: *Omnia Sacramenta, cùm obsint indignè tractantibus, prosunt tamen per eos dignè sumentibus. August. contra epist. Parmen. lib. 2. cap. 10.* That is, All Sacraments, though they hurt such as do handle them vnworthily, yet they profite such as doe worthily receiue them at their handes.

Obiection.

Wee haue no warrant to receiue an extraordinarie Sacrament: But that which is administred by ignorant ministers, is an extraordinarie Sacrament, if it be any: Therefore, wee haue no warrant to receiue it. *I. Penry. pag. 49.*

Answere.

I denie your Minor, and doe adde this: First, that it is a Sacrament by your owne confession, *pag. 50, 51.* which is administred by ignorant ministers. Secondly, that it is no extraordinarie Sacrament, which is deliuered by them, vnlesse you

you will call Baptiſme and the holy Supper, extraordinarie Sacraments.

If any will conclude of theſe my anſweres, that I miſlike *M. Penryes* deſire of a learned Miniſterie in Wales, he takes vp that which I neuer let fall: for I deſire with all my heart, and the Lord for his Chriſtes ſake graunt it, that not only Wales may be furniſhed with worthy gouernours and paſtours, but all other partes of her Maieſties Dominions, that Gods graces may be more and more multiplied vpon vs and our poſteritie, and his holy hand watch ouer vs.

9 THE CHVRCH OF *England is the viſible Church of Chriſt.*

THE Church of Galatia which erred in a fundamentall point of doctrine, is called the Church of God, *Gal. 1.* therefore, the Church of England, which erreth not in any fundamentall point of doctrine, is the Church of Chriſt. That the Church of Galatia erred in a fundamentall point of doctrine, it is manifeſt: for they ioyned Circumciſion and Chriſt together. If any doe thinke that the Church of England doe hold an errour in any fundamentall point of doctrine, let him ſet downe the particular.

The

The Church of England hath Christ for her head and foundation: for she receiueth and reuerenceth the Canonicall Scriptures, and confesseth Christes righteousnesse to be hers, and that saluation is compassed by Christ alone, with whose grace nothing may be matched. *Christus aut totus aut nullus. Gratia Dei aut tota suscipitur, aut tota reijcitur. Gratia nullo modo esset gratia, nisi esset omni modo gratuita.*

That the preaching of the holy word and administration of the Sacraments are the essentiall markes of the Church of Christ, I haue proued in my Treatise of the Church, to which booke I referre you: but these essentiall markes of the Church, are in the Church of Englande: therefore, &c.

Obiection.

The discipline vsed in the Primitiue Church, is not in the Church of England: therefore the Church of Englād is not the Church of Christ.

Answere.

I denie the Argument. My reasons are: First, *S. Luke* setting out the extraordinarie blessing which God gaue to Peters sermon in Ierusalem, hath these words: *Then they that gladly receiued his word, were baptized: and the same day, there were added (to the Church) about three thousande soules. And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers. Acts. 2. 41, 42.* No

man endued with Gods ſpirit, will denie that this aſſembly which was baptized & continued in the Apoſtles doctrine, &c. was the Church of God, and yet no Deacons were at that time choſen, or Conſiſtories of Seniors erected. Secondly, they which do vrge the diſcipline moſt earneſtly, doe confeſſe that the diſcipline is not an eſſentiall part of the Church. Their reaſon is: The diſcipline reſembles the wall of a Citie, and hedge or ditch of a Vineyarde. It is a Citie, though the wall be wanting: it is a Vineyard though hedge or ditch bee wanting. Laſtly, I woulde gladly knowe, whether it be eyther poſſible, or ſafe, to plant that diſcipline in this lande, before that Gods holy Trueth bee ſoundly both taught and receiued, and that there be fit Churchmen and people to execute the diſcipline.

Obiection.

The Miniſters in England are not choſen by the Pariſhes ouer which they are ſet: therefore they are no miniſters, and conſequently there is no adminiſtration of the worde or Sacraments, no worſhip of God, nor viſible Church in England, as ſome Anabaptiſts haue giuen out of late.

Anſwere.

I denie the Argument. My reaſon is: if this Argument of theirs were good, theſe abſurdities would followe. Firſt, that Gods Church is neceſſarily tyed in all places and times to one

forme

forme in the externall calling of the miniſters. Secondly, that the excellent aſſemblie in the Primitiue Church, *Actes 2. verſe 41,42.* was not the Church of God: for at that time, the Miniſters were not elected by the Preſbitery & people. Thirdly, that the worthieſt Preachers in this land, are no Miniſters. Laſtly, that very many partes of England are like to haue no Teachers, becauſe they are vtterly vnfit to make choiſe of their Paſtours. If it be ſaid that ſome Biſhops in ordeyning, and ſome Patrones in preſenting ignorant Miniſters, haue erred as groſly as any Pariſh can: my anſwere is, that I neither dare, nor will defend ſuch, either Biſhops or Patrons: I doe rather exhort them to vnfeyned repentance: for this great ſinne of theirs hath, and doth crie very loude for ſome notable vengeance.

Cipri. de vnitate Eccleſiæ.

Hæreſes (Diabolus) inuenit & ſchiſmata, quibus ſubuerteret fidem, veritatem corrumperet, ſcinderet vnitatem. Quos detinere non poteſt in viæ veteris cæcitate, circumſcribit & decipit noui itineris errore. Rapit de ipſa Eccleſia homines, & dum ſibi appropinquaſſe iam lumini, atq; euaſiſſe ſæculi noctem videntur, alias neſcientibus tenebras rurſus infundit, &c.